4: Joseph et al D, E-5 (1942-1943) 1949
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PERSONAL RELATIONS IN THE HOUSEHOLD

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Papago society is patriarchal; there is always a recognized "head of the house," and his identity is never in doubt. In a typical household of three generations, the grandfather holds authority over the group, and each married son is the head of his own family. If the grandfather grows too old for active responsibility, his authority passes gradually into the hands of the son who is generally acknowledged to be the ablest—not necessarily the eldest. If the old man dies, his wife becomes titular head of the house, but she may depend upon her sons for decisions. The Papago do not practice primogeniture, and the seniority pattern is not rigid. Although the head of the house always has the final word, he has a strong obligation to solicit and consider carefully the opinions of all the other family members before final decisions are made. Even little children may be consulted in things which concern them directly, and a child's decision as to whether he wishes to go to school or to the hospital is seldom questioned. Thus there is much give-and-take in household relationships, and final decisions on family matters usually represent the opinion of the group.

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Certain deferences are almost unfailingly observed. Foremost among these is respect for elders. Seniority automatically conveys authority; the child obeys his parents, but he must also defer to his older brothers and sisters. Nor is this merely a pattern for young children. Each person in the family seems to have some authority over all those younger than himself; unmarried daughters living in the household, even if they are over thirty, pay decided deference to their parents and older brothers and sisters and discuss any important matter with them. The young men do the same, but they have more freedom of decision than their sisters.

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Men as a rule have greater prestige and authority than women. Descent is reckoned through the male line, and inheritance is from the father. Older brothers have more authority than older sisters, and all boys expect their sisters to wait upon them in the home. It is felt that a woman should not travel outside her village unless she is escorted by a man of her family,[6] presumably to protect her from the advances of other men. Men usually receive and spend the family's cash income. Even if a woman has a strong personality and actually makes decisions, the man is always the family spokesman, and the woman will disclaim authority, at least in public. A telling rebuke to a wife is "Do you think you are the head of the house?" Women are free to become "medicine men," but few do; neither do they hold village offices nor partici-

6. This custom is gradually being modified in the East.

7: Lumholtz N-5 (1909-1910)1912
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285 material of which they are made was formerly a certain grass, which may still be used, though generally wheat straw takes its place. Strips of mezquite bark are employed in the binding. The granary basket has a flat cover, made in the same way, which is sealed with mud. Sometimes it is plastered throughout with mud as a protection against rats.

285 The pleasing designs seen in the old baskets are rapidly disappearing on account of the deplorable lack of æsthetic sense among those who are eager to buy Papago baskets. The makers are actually encouraged to insert crude representations of men and beasts in preference to the former beautiful conventionalized designs which the innate artistic sense of the Indian had evolved. The trader also teaches the Papago to make the baskets quickly and cheaply, in order that more money can be made in the market from ignorant buyers. A society for the preservation of aboriginal American art is of urgent need and should be attempted even at this late day.

173 It is difficult to ascertain anything about the origin or early history of the tribe, beyond the traditions that the people when returning from across the sea left ceremonial sticks at Caborca, Quitovaquita, and Santa Rosa.

● [611] 616 822 The tribe is divided into five groups, descent being in the male line. Their names have lost all meaning; two of the groups (*mam* and *vav*) are known as red-velvet ants (*võki óbimal*) and three (*ókul*, *ápap*, and *ápki*) as white-velvet ants (*ᵃtóa óbimal*).* Any animal that has red about

* The so-called velvet ants are females of certain wasps (of the family *mutillidæ*).